1:Nimuendajú E-5 (1941-1942) 1952
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and, learning what had happened, called some relatives, scouted out the two rubber gatherers by land, fired at them from the beach, and killed them both.

Courtship and marriage.—A type of marriage preferred by the Tukuna is illustrated in figure 12: A marries the sister of B, while B marries A's sister. Generally, the suitor asks for the girl through her paternal uncle, who also exercises decisive authority in this matter. The initiative never stems directly or indirectly from the girl. In ancient times the parents and uncles arranged the marriage when bride and groom were still children, sometimes only five years old, I was told. After puberty the young people were obliged to carry out the agreement made by the parents and were requested to "get used to each other." Personally, I have never come in contact with an arrangement of this sort.

Some youths who realize their moral or economic unfitness for marriage, or who are afraid of the girl's parents, delay excessively the declaration to her paternal uncle while continuing to boast before their comrades: "She is mine!" Thus they come to excite ridicule and are finally forced by their companions' derision to desist or finally to declare themselves. Perhaps the only intermediary the swain can procure is the girl's father; he, however, always sends the suitor to the girl's uncle, who has the right of veto, since the parents habitually avoid opposition in order not to provide a motive for future discord between the families. It is only afterward that the girl's mother has an understanding with her future son-in-law, seriously advising him to treat her daughter well; otherwise, she will take her back. Meanwhile the request and subsequent declarations are so handled that persons not concerned are never aware of them; any attempt by an outsider to interfere would be considered an affront. If the girl peremptorily refuses to accept the suitor, not even her uncle, notwithstanding that he has given his consent, can force the issue. A curious reason for refusal was given by dɔ'tanɲa when one bere' proposed marriage. She rejected him because he was "too hard a worker." bere' is known as one of the most diligent Indians in the region—a planter of large clearings, an assiduous fisherman, and an able canoewright. dɔ'tanɲa, known as a sluggard, has nothing and does not know how to make anything, lives at her brothers' expense, and with good reason was afraid that, if bere' were her husband, his activities would mean too much work for her.

Apparently, some suitors muster the necessary courage to declare themselves only after imbibing a good quantity of paiauarú at some feast attended by the girl's family. Even so, the business is broached without the other guests' being aware of it, since the youth never publicly announces his request but asks the girl's uncle privately, in some corner where no attention will be attracted. At the close of the party the numerous guests suddenly learn, though with no great surprise, that So-and-so and What's-her-name are already married (*que fulano e sicrano já estão casados*). It is not the custom to give presents either to the bride or to her parents, nor do the latter demand chores from the bridegroom before the wedding.

Polygamy.—It is legitimate for a man to marry more than one woman at the same time, but polygamy is rare. I heard of only one Indian who had three wives, viz., the late Domingos ču'nekį, who died between 1910 and 1920, last chief at Igarapé de São Jeronymo and a famous shaman. He married three sisters whom